

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth his life for the sheep.

John 10:11

Haugen, Rev. A. K.  
Dec 46

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No. 3

## Fifth Sunday after Epiphany USE GOOD SEED.

Mark 4: 26—29

Here is a parable that all farmers can understand. We put seed in the ground. But we cannot make it grow. We must not look for results right away. Eventually there will be a crop if good seed is used. We learn that the kingdom of God is like a man seeding. The seed is good. It is the word of God.

For a good crop it is important that seedling be done early. In the kingdom of God we have the wonderful privilege of planting the seed in the heart of the little child through baptism. We should not expect to see any results at once from the newly sown seed. But the seed springs up and grows even if we know not how. v. 27.

Jesus here encourages those who sow the word. The word has power over the hearts even when we cannot see it. We are to have faith in its power.

Besides starting early we are to continue to sow the good seed. Jesus said, "Teaching them to observe all things whatsoever I have commanded you." We are to sow the good seed. Jesus said, "Teaching them to observe all things whatsoever I have commanded you." We are to sow the good seed in the hearts of those who have been brought to Him in baptism. You wonder how you are to get your children to grow up as children of God. Use the means of grace. Keep in mind the power of the word. Make sure that your children hear it. Take them with you to church from earliest infancy and continue to bring them. It is not for you to wonder whether they will be able to understand the sermon. It is for you to let the word be planted in them richly.

Are you attending Bible class? In the study of the word the good seed is being sown. The Sunday School is a great responsibility and opportunity for the child and for the teacher but also for the parent. In Proverbs we learn that if we "train up a child in the way he should go, when he is old he will not depart from it." Parents and teachers should keep in mind that the way they train the children will determine to a large extent what the community will be like later. Perhaps that is why James says in his epistle "Be not many teachers knowing that ye shall receive the greater condemnation." Condemnation for those who do not faithfully plant the word.

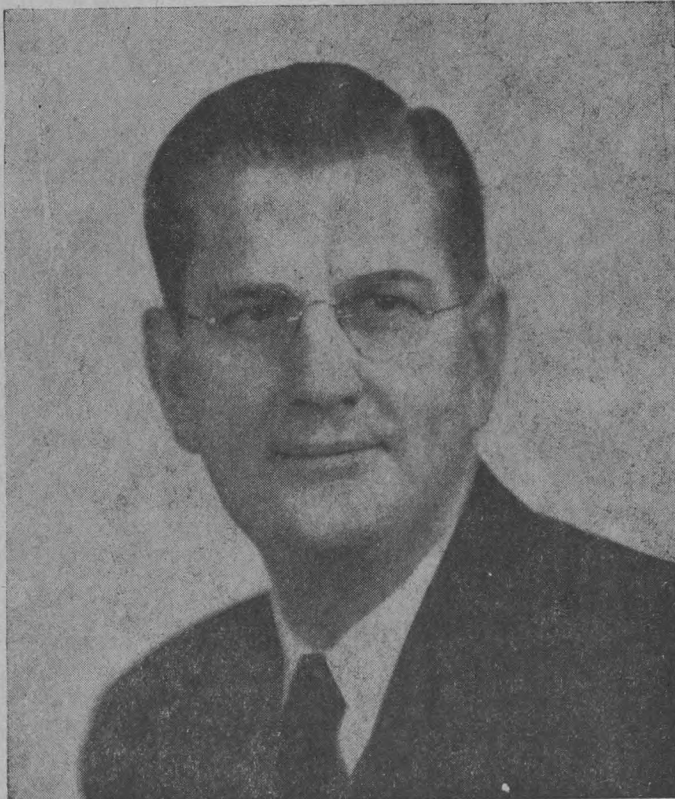
Sowing the good seed is one of the greatest duties of parents. It is a direct command of God to His people that they teach their children His word. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7.

It is our great responsibility to plant the word in the lives and hearts of those in our homes. But our text shows us that the planting of the word is one of our greatest privileges. "The earth beareth fruit of herself." So plant the seed faithfully. Preach it, teach it, talk it, live it. Teach your children their Sunday School and confirmation lessons at home. Here you are God's co-worker. When you plant the good seed faithfully He has promised to take care of the growth in His time.

Believe the word enough to live it. Believe it enough to plant it. It is "Living and powerful and sharper than any two edged sword." Make sure you are sowing this good seed. It will grow. There is a sure harvest. The Lord's store house will be full. "He who has gone from with weeping bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

—J. S. S.

*How poor are the who have not patience!  
What wound did ever heal but by degrees?*  
—Shakespeare.



Greetings from Our District President.

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved", Romans 10:1.

Paul was here speaking to the Romans. He wanted more than anything else that the Romans might be saved.

As Paul prayed for the Romans so we pray for every soul of Canada, that he might be saved.

The above prayer is the only purpose for our coming to be among you. In our former visits we have felt the added "something" which our church in Canada seems to perpetuate. It is a fervency in Christ

among those who are His own and a desire to make the power of Christ felt through individual lives.

However, we do feel and know that there is a vast field in this great Dominion, a field which needs the power of Christ felt through the lives of men. It is with the purpose of strengthening those in Christ and helping to reach out to those who know Him not, that we begin our ministry in your midst. We solicit your prayers that that ministry may be one in Christ and one which will glorify His name in every respect. To that end may Christ bless us as we labor together.



Pastor K. BERGSAGEL

### In the Interim

From the time Dr. Iversen's services in the District terminated until Pastor M. A. Dale assumed the duties of District President two men have directed the work. Pastor K. Bergsagel, Vice President at the time of Dr. Iversen's election as Professor at Luther Seminary, Saint Paul, Minnesota, served the District one year. His was a busy ministry serving the congregation at Winnipeg and at the same time carrying extensive work in the district. In His report to the District convention Pastor Bergsagel writes:

"Since last September I have assumed the responsibility of directing the affairs of the Canada District. The convention will readily understand that as a pastor of a city



Pastor JACOB B. STOLEE

congregation and acting district president I have been obliged to divide my attention and my efforts to such an extent that the work in both fields has suffered. However, I have endeavored to discharge my obligations to the best of my ability and with the measure of grace that God has bestowed upon me during this period of double incumbency."

Pastor Bergsagel rendered efficient service to the district and as to his work in Winnipeg one of weeklies of that city had this to say last summer:

"Pastor Bergsagel has rendered a meritorious service in his double incumbency as acting District President at the same time has hardly been absent a Sunday either from the morning or evening service in his congregation. And this congregation lies at the one end of the district. . . . Pastor Bergsagel rendered this service effectively

## TOPICS OF INTEREST

### Your Coal-Bin

Your coal-bin is very important right now. For there is the fuel to make your home warm and livable these cold days. If that becomes empty, the vegetables will freeze, the canned goods perish, the beautiful house plants will be destroyed, and you, yourself may freeze to death in your own home. We need a fire to protect us from the killing cold. And the fire needs fuel to keep it burning.

But that is not the only fire we need; nor is fuel for the kitchen-stove and furnace the only fuel we need. It is cold in this world not only for the body, but even more so for the soul. The damp and penetrating coldness of doubt and indifference (whether in February or in July) numbs and weakens the spiritual life. Unless the fire of faith in Christ your Savior is warming your heart, many things that God has sared away in your soul, and many beautiful flowers of your personality will perish. But the fire of faith too, needs fuel. How tragic when that fire has been permitted to burn itself out because no fuel was ever added to keep it burning! Then the soul perishes.

How about your spiritual coal-bin? Do you have plenty of fuel to keep the fire of faith burning so that God's gifts in you can continue to be usable and the flowers of your personality can blossom forth into hope and blessing? There is plenty of fuel in the mine of God's Word. But we must work that mine, we must sink shafts into it and dig deep; we must make God's promises our own. We must bring them into our fuel-bin. And day by day, as we need strength, guidance, reproof or comfort against the coldness of doubt and the blizzards of temptation, we must go to the coal-bin and put the fuel we need on the fire of faith. Then the lower the temperature falls without, the higher and more distinct will rise the smoke from the hearth of our faith, witnessing to perishing travellers that help is not far off. A knock at our door may bring warmth and life to a fainting soul. Let us keep our spiritual coal-bins well filled from the boundless mine of God's Word. It is a life and death matter for us, and may easily be so to others.

—A. K. H.

both in the district and in his congregation, for which we congratulate him."

Through these columns we wish to express appreciation to him for the service he rendered.

Since the first of September 1946 Pastor J. B. Stolee, now of Birch Hills, Sask., has served as acting district president. He assumed this service just as he was getting settled in his new field of service in the Birch Hills parish. Besides the official duties as acting district president — and these were many—he served the three congregation Birch, Hills, Saron and Bethania of that parish. He too has rendered an efficient service. We owe these men our Sincere gratitude for the service rendered our Lord Jesus Christ and His Church. These men have served without remuneration, Pastor Bergsagel for one year and Pastor Stolee for four months. The Lord of the Harvest reward their labors.

Many important events have transpired in the interim between Dr. Iversen's service until Pastor Dale assumed the duties connected with this office. We mention a few: The Camrose Lutheran College Memorial Appeal was inaugurated; expansion of the school plant at Outlook; decision as to place of Sunset Home; decision re Seminary building with the purchase of the city property for the erection of the new "Home" and Seminary; dedication of several churches and the installation of many workers.

Again we say a thank you to Pastors Bergsagel and Stolee.



## The SHEPHERD — HYRDEN

Org. n of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge  
Drawer 400, Camrose, Alberta.  
Business Manager: Josef B. Haave,  
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,  
Rose Valley, Sask.  
Y.P.L.L. Editor: Mr. G. Loken,  
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## To Our New District President

Words of welcome have already appeared in these columns to Pastor and Mrs. M. A. Dale, and daughter Joy. We greet with a word from Holy Writ:

*"Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."*  
Joshua 1:9.

These are strong words. These are God's Words to His servant of old. These are words to cling to and be strengthened by. We have prayed that God should lead our district. We believe that God has answered many prayers for us. Now in the great work that lies ahead for each worker in the Kingdom of God we need to have our lives anchored in the word.

This is a day of great mission opportunity. That is true of the home field as well as that of the uttermost parts. In this work we shall be fellow-laborers with God and with one another. May the Lord lead and direct in our mutual endeavors that His Kingdom may be extended through His church, and His name be glorified.

## Welcome Pastor Dale.

Canada District welcomes you! Welcomes you to the work for which God has called you; welcomes you to the fellowship, to the opportunities and possibilities, found in our Canadian West. We believe that this is a particularly opportune time for our Church in Canada. Our Church has the message needed. May we together under God, go forward to possess the land for our Lord. Pastor Dale, your office is an important one, but may you be assured that the Lord gives strength for the day and for the task. Your sufficiency must be of God! Now that you have come we of Canada District continue to pray even more earnestly that the Lord might richly bless you and make you a blessing. We address to you the words spoken by Cornelius to Peter, "And thou hast well done that thou art come." Again a sincere welcome to you and your family.

Jacob B. Stølee.

Penny-a-meal boxes, labels and pamphlets are available. Order from

Pastor A. M. VINGE

Drawer 400 — Camrose, Alta.

## GOSPEL MESSENGER BULLETIN

Greetings in the name of Jesus!

Once again it is our privilege through this paper to bring to your attention one of the important projects of our school here at S.L.B.I. It is the work among our Shut-Ins. There are many of these in our land. What have you done to help one of these? You have an important part to play. Have you sent in the name of those who are Shut-Ins in your district? Don't put it off and tell yourself that likely someone else has sent in that name. Perhaps no one has.

Last year when we began we started with eighteen names and sent these each a bulletin called the Gospel Messenger. It is made up of a printed page of testimonies, a poem, a hymn verse, a main article, a Bible passage of promise and warning, and also a good tract. God blessed our work and we now have eighty-eight names which we contact every month.

Our work is carried on by the free-will offerings of our friends. It is only as our fund enlarges that our work can go forward. We would like very much to expand our work but as yet are not able to do so. May each one of us as the Lord lays it on our heart give to this cause and by so doing bring joy into the hearts of those who are less fortunate than we are. Thereby we may have a part in bringing the Gospel to such souls.

Send your names and donations for the support of this project to S.L.B.I., Outlook, Sask.

—Lauretta Moen.

## Bethany at Donalda

In a brief report from Bethany Congregation at Donalda, Alberta we learn of an interesting decision made at the Annual Meeting. A "love gift" was given to those who had labored and those who now labor in the Ministry of the Word. Thus a "love gift" of \$100. was sent to Pastor A. Tveit. During the depression years many pastors shared with their congregations the financial stringency by cancelling part of the salary due. Pastor Tveit was one of the pastors who did that.

Bethany also gave a "love gift" to the present workers, Pastor and Mrs. E. B. R. Haave and son Emanuel. These are "flowers" that do not fade, flowers that are given in time while the warm, kindly spirit can gladden the hearts of those upon whom these tokens of love are bestowed.

The Edberg parish has made improvements on the Parsonage putting in a furnace. Considerable time was donated by the members to make this possible.

## Wedding at Viceroy

Alida Bakke, youngest daughter of Mr. and Mrs. Bakke of Viceroy, Saskatchewan was united to Carl Lovick also of Viceroy, on Dec. 23, 1945. Pastor M. Steiestol officiating. A sister of the bride, Helen Bakke was the bridesmaid and Harold Lovick brother of the groom, best man.

The wedding took place in the home. The room was decorated. Under a large white cross an altar was improvised. While the bride and groom were signing the register the beautiful strains of "O Happy Home, Where Thou Art Loved The Dearest" was played by the pianist Mrs. G. Speers.

Immediately after the ceremony a reception was held. Pink, blue and white streamers hung above the table, centered with a white bell. A three-tier wedding cake, flanked by two white candles with a bride and groom ornament on the top stood in the centre of the table. The buffet luncheon consisted of many Norwegian goodies.

Many useful and ornamental gifts were received by the couple. It was an enjoyable occasion for all. A feature of the social time was the singing of carols and hymns by the young people.

The couple will reside on a farm in the district. It is our prayer that God will bless them and help them to further the work of the Kingdom.

Love is the gold of the spirit which is everywhere accepted at par.

Beer is the most harmful of alcohol drinks.

Solitude is the best nurse of wisdom.

\* \* \*

## Church Union

The Sunday School Times prints the following interesting comment on Church Union.

"How little, ordinarily, comes out of church union is again illustrated, this time from the experiences of the United Church of Canada. Its revenues have never reached the level of giving that prevailed in the three uniting churches at the time of the union. The missionary and maintenance fund contributions, which were \$2,500,000 in the late 1920's have declined to \$1,500,000.

Sunday school enrollment in the United Church declined from 653,315 in 1931 to 484,712 in 1942, a drop of 25 percent. "The religious education program suffers from slackness of conviction, lack of enthusiasm, and inadequacy of leadership. Men of Methodist upbringing are sometime heard to lament the passing from the United Church of the old Methodist enthusiasm. The sects throng their churches in the cities and multiply in the rural districts. They are winning people whom the United Church ought to be reaching and is not. The enrollment in the United Church colleges is small.

The gloomy picture appears in the Christian Century, whose editor was an enthusiastic supporter of this union at the time. Among other things, the Union split the Presbyterian Church in two, with injustices and heartburnings.

Let's Get This Clear  
Sam Morris Says:

The wets say: "We tried Prohibition once and it didn't work" — Yes and we tried world peace once too and it didn't work. We spent billions, sent millions of our young men to Europe to bleed and die, beat Germany to her knees and then sank our ships in token of our desire for world peace. Now we are fighting the battle all over again on a bigger and more bloody scale than ever.

We thought we had the booze traffic whipped but we found that it was only beaten to its knees. It made a comeback and now we have a bigger and more bitter war than ever on our hands with it. But we don't propose to leave the field. We shall fight it all over again and by the grace of God we expect to win. —From address at National WCTU Convention.

Why Rudyard Kipling Turned  
Against Alcoholic Liquors

"The other sight of the evening was a horror. The little tragedy played itself out at a neighboring table where two very young men and two very young women were sitting. It did not strike me till far into the evening that the pimply young reprobates were making the girls drunk. They gave them red wine and then white, and the voices rose slightly with the maidens' cheek flushes. I watched, and the youths drank until their speech thickened and their eyeballs grew watery. It was sickening to see, because I knew what was going to happen.

"They got indubitably drunk—there in that lovely music hall, surrounded by the best of Buffalo society. One could do nothing except invoke the judgment of heaven on the two boys, themselves half sick with liquor. At the close of the performance, the quieter maiden laughed vacantly and protested she couldn't keep her feet. The four linked arms and, staggering, flickered out into the street, drunk. They disappeared down a side avenue, but I could hear their laughter long after they were out of sight.

"And they were all four children of 16 and 17. Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end.

"It is not good that we should let liquor lie before the eyes of children, and I have been a fool in writing to the contrary."

## Ikke dine gjerninger, men dig selv

Det er ikke saa meget dine gjerninger som dig selv, Gud ønsker. Fremforalt ønsker han dig først og derefter dit arbeid og din tjeneste. Tjeneste fra hjertet som ikke i sandhet er indvidd til Gud, kan aldrig behage ham. Vi staar i fare for at glemme det i vor travle og forjagende tid. Det er lettere at ofre Gud noen faa gjerninger end at gi ham hjertet helt og udelt. Det religiøse livs tendens i vor tid er arbeid og at gjøre noe fremfor at elske og tilbe Gud. Vi behøver stadig at minde os selv om at kjerlighet og tilbedelse maa gaa foran arbeid og tjeneste.

Den største og mest igjinefaldende gjerning vil ikke vinde Guds velbehag, dersom vort hertes tilbedelse av ham ikke er drivkraften deri.

Presten L. O. Kjældström, som i yngre aar var sjømannsprest i Hull, England, forteller følgende:

"Sammen med den danske sjømannsprest i Hull reiste jeg engang og Humberelven til en leite by som heter Goole. Der skulde vi holde gudstjeneste sammen paa et dansk skib. Før møtet gikk vi omkring paa de skandinaviske skibene for aa innby sjømennene til gudstjenesten. Under dette traff jeg en mann fra mitt eget land, altsaa en svensktalende finne. Paa min innbydelse svarte han: "Hvorfor skal jeg tro paa Kristus naar ikke engang lærde professorer tror paa ham?" I samtalen kom jeg ingen vei med ham; og jeg kan ikke erindre om han kom til møtet. Jeg maa tilstaa at dette møtet med min landsmann virket temmelig nedslaaende paa mig. Men jeg prøvde aa be til Gud for ham, mens jeg gikk videre for aa opsøke andre.

Saa var det en kveld, ikke saa lenge efter, at samme mannen kom inn paa leiseværelset vaart i Hull. Jeg kjente ham straks igjen. Og det blev ikke bare med denne ene gangen. Han seilte nemlig med et skib som gikk i rute mellom de nord-franske byer og Østersjø-havne og stadig naløp Hull. Han blev en flittig gjest ikke alene paa leiseværelset, men ogsaa ved gudstjenestene i kirkesalen.

Dette er nu saa lenge siden at jeg ikke lenger kan erindre vaare samtaler; jeg kan derfor ikke skildre nettop hvorledes hans aandelige utvikling tedde sig i enkeltheter. Men jeg vet at vi blev venner. Dertil bidrog maaskje at jeg fikk hjelpe ham til lindring for gikt-smerter. Jeg benyttet mitt lille sakristi til aa gi ham massasje. Det jeg prøvde aa gjøre for ham paa den maaten, lot til aa hjelpe ham; alltid takket han vennlig. Herren velsignet denne forbindelse slik at jeg fikk mannens tillit, og jeg hadde grunn til aa tro at han tenkte alvorlig over det Guds ords vidnesbyrd jeg gav ham baade i privatsamtale og i kirken.

I 1891 traadte jeg av fra sjømannscisjons-virket for aa gaa over til tjeneste i hjemlandet. Og saaledes kom jeg aldri mere til aa treffe denne ven som jeg først støtte paa i Goole. Ei heller kom jeg til aa kjenne de mennesker som ved Guds naade fikk lede ham til en mere hel overgivelse til Gud. Men jeg har grunn til a tro at dette senere skjedde hos min venn.

For mange aar senere fikk jeg nemlig se i "Sjømannsvennen" en meddelelse fra lederen av havnemisjonen i Kjøbenhavn om at denne sjømann hadde vandret bort, og beretningen sa at mannens liv og vidnesbyrd gav til kjenne at han hadde sovnet inn i troen paa Frelseren, den Herre Jesus Kristus. Den gang mintes jeg ennu godt mannens navn, og kundesaaledes konstatere at det var han som jeg hadde først lært aa kjenne da han famlet i vantros mørke. Jeg takket og lovet min Gud, da jeg leste dette, for Aandens taalmodige, søkende gjerning. Og jeg holder fast ved det haap at naar engang Menneskesønnens røst skal lyde over de forglemte graver paa fremmede kyster hvori finske sjømenn ligger jordet, da skal min venn fra gamle dager i England faa gaa frem til livets opstandelse."

—Lutheraneren.

Et Menneskes Hovmod bringer ham For-nedrelse, men den ydmyge vinder Ære.

Mongang kan sommetider prøve troen nok saa haardt, men det er gjerne medgang som prøver troskapen.

Det menneske, som tilbeder heldet, ikke altid er heldig i sin tilbedelse.



## DOUBT

The present situation induces doubt. Doubts of our own relation to Christ; doubts of the sincerity of our fellow-Christians; doubts that the Church serves the spiritual interests of its members; doubts in regard to many a tenet in our Lutheran doctrine; doubts with reference to the efforts being made to lift us out of this depression.

The consequence is a universal sadness; very little spontaneous laughter; rigid faces; an inner restlessness beneath a calm surface; distrust of those in authority; a heart in sullen rebellion against individuals that we imagine are responsible for a seemingly hopeless situation; dangerous exposure to temptation.

Then, "medicine men" of strange cults happen along with their panaceas for all ills. Next, we meet up with science and philosophy, "falsely so-called"—that is, in the garbled form of misrepresentations. Again some loud-mouthed revivalist damns everything we hold sacred and dear and demands immediate surrender to his special brand of religion. Some other preacher says, or leaves us to understand, that we are all right, and that all we need is to belong to church, and go to church, and take part in its activities, and of course live a decent life. Meanwhile a monitor in our heart tells us that both are wrong, but no one seems to offer what we are looking for and which will speak peace to our troubled souls, no one answers our unspoken questions, no one solves our hidden problems, no one offers us any anchorage for our drifting spirits.

In the above, we have had in mind a considerable number of young people—far larger than we think—who are lost in the mazes of our modern life and grope quite blindly for a way out. Our pastors preach the Word in purity and truth; but so many of these boys and girls fail to "get" it. The reasons for this are various.

One reason is the home environment. The conversation and life of the family circle is "of the earth earthy." It is not Christian in content or inference. Bodies are provided for, and minds are "schooled," but souls are left to shift for themselves. The result is a secular temper and attitude which offers no point of contact for the pulpit message.

Yes, we have our Sunday schools and confirmation classes, but it is a sad fact, not to be ignored, that in many instances the children "go through" this instruction without "coming through." They lack the predisposition and the soil of a prepared heart. It happens, too, that sometimes the instruction itself is perfunctory and uninspired by the quickening love of Christ for the individual child.

Other reasons are a secularized public education; worldly amusements; the example of adults, young and old; the ideals of selfish ambition; sex imagination and appetite.

But to merely point out these reasons will not automatically correct this trend. "Ought" and "must" cure no disease. The situation demands action. Not of the church as an institution, nor of organized effort on the part of society or societies, but of Christians, singly, by personal contacts, prompted and inspired by personal concern for the spiritual interests of the individual and directed upon the units of the family—the fathers and mothers, the sons and daughters, of the home group.

Lives changed by the use of the Word is our one hope. No other means will reverse the present drift. It is the only channel of the only power that can save us from perishing in the desert of a Godless world. We repeat, a closed Bible shuts out God; an open Bible invites His saving power to deliver us from death.

Do we believe this? Are we willing to use the Scriptures and apply them as God's remedy for our ills? Or is our stupid indifference already sealing us unto judgment? —CJS.

## Think it Over

"While a pure body is hygienic—a pure heart is heavenly."—Herbert Lockyer.

\* \* \*

Most of us find it easy to persuade ourselves that we are overworked.

\* \* \*

It is usually easy to make a mistake when we start reading between the lines.

\* \* \*



In the Picture:

Mrs. J. B. Olson, Pastor G. O. Evenson, John R. Groettum pastor of Central Lutheran Church, Pastor H. L. Urness, and Mrs. Herrem. Mrs. J. B. Olson who holds the mortgage, and Mrs. Herrem who holds the tray are both charter members of Central Lutheran.

## FROM YOUR PASTOR

The day has arrived. Our indebtedness has been paid. We are ready to burn the mortgage. Our sanctuary has been redecored. Indeed we have reason to "Praise the Lord." "This is the day which the Lord hath made."

Through eighteen years the message of God's salvation has been brought through Central Lutheran. In Word and Sacrament, to old and young, the blessings of Calvary's cross have been brought to those who have received in faith. At the font, at the altar, in the Sunday School, in the Confirmation instruction, to the hearer of God's Word, to the sick and the dying, to those bereaved and mourning — the message of forgiveness and peace has been brought from the loving God. Indeed we have reason to "Praise the Lord".

But can it be said of all of Central Lutheran "This day is salvation come to this house"? Has that day arrived in your life, my friend, of Central Lutheran? Is the Lord of Salvation your Lord today? He can be, for has He not said: "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6, 2). God grant that the Gospel may be preached unto your salvation! "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Ro. 10, 1).

God be praised for material blessings! God be praised for His blessing of forgiveness through Christ our Lord.

Sincerely,

John R. Groettum.

## CENTRAL'S BEGINNINGS

The beginnings of Central Lutheran go back to 1911 when the Rev. M. O. Waldal conducted the first services among the Scandinavian Lutherans in Moose Jaw. That same year Trinity Scandinavian Evangelical Lutheran congregation was organized with a membership of thirty souls. Pastors served the congregation for a number of years, but work was finally discontinued in the early twenties.

Miss Selma Freeman's home was the scene of the first service of the group which now makes up Central Lutheran. That service was conducted by the Rev. H. L. Urness in 1926 on October 3d. A little over a year later on January 5, 1928 at the home of J. B. Olson Central Lutheran was formally organized into a congregation with the following charter members: M. P. Tysdal, J. B. Olson, A. W. Johnson, Rasmus Hough, Narve Ness, Soren Kjarsgaard, John Kjarsgaard, O. J. Jorstad, Peter Herrem, Evan Anderson, Thomas Neilson, Ole Knutsvik, and Mrs. Gurine Tveit, (families included with head of the family.) In August of the same year steps were taken to gather funds for the building of a house of worship. The result of that ingathering was the beginning of building operations in May, 1929. The cornerstone was laid on September 3rd and the church was dedicated on November 17th of that same year. Pastor Urness served the congregation through this time.

At the time of the building of the church, an indebtedness of five thousand dollars was incurred. That debt was incurred just as the beginning of the depression years of the thirties, and was a heavy burden on the congregation through these years. But during these past eight years that debt has been gradually reduced until this last fall

the remaining indebtedness of some fifteen hundred dollars was completely liquidated. We are grateful to God for material blessings bestowed upon us. We are grateful that the Spirit of God has moved the hearts of our people to give. This is a day for which many of Central have longed and prayed.

Through these years progress has been made in the work of the congregation. Membership today stands at 163 souls. Financial progress has been good. A greater evidence of our stewardship unto God is evident in our congregation. Additional property has been added to the church lot for a parsonage. All of this growth we pray is an indication of spiritual growth, too. The invisible and spiritual which we cannot see is far more important. The individuals who have found peace with God through the Gospel of Jesus Christ, the young who have been instructed, the dying who have been brought the Word of Life, the sorrowing who have been comforted, the preaching of the Law and Gospel, the administering of the Sacraments — that is the story that we cannot always see and tell. Faithful pastors have carried on that work. Pastor Ernest Hoff, now of Soldier, Iowa, served this congregation for the longest period of time, succeeding Pastor Urness in 1930 and continuing through 1937. He was followed by Pastor G. O. Evenson of Outlook who served until September of 1940. Pastor V. A. Jensen served from that time until February of 1942 when he was called to Robinson, Kansas. The present pastor, J. R. Groettum, has served from July of 1942.

The greatest adversity is never to know adversity.

We win by tenderness, we conquer by forgiving.

## THE TREMBLING HEART

E. M. S.

Commenting on the preachers in our day, a Christian brother made this remark: "So many of our preachers today lack the trembling heart." In the course of the conversation, this same brother said: "Many of our preachers have eloquence, elegance, platform liberty and human boldness, but so many lack the holy fear of God when they stand in His stead as His messengers. It is difficult for me, in some instances, to feel the spiritual point of contact with some preachers, and sometimes I wonder if the heart and the message of many of our preachers has been dipped in the blood of our Lord and Savior."

These remarks by our brother caused me to bring this matter before the Lord, and now I bring it to my preaching brethren. Our brother has most certainly voiced the sentiment of a host of Christian brothers and sisters who are sitting in the pews listening to our sermons. These Christian friends receive impressions both from the preacher and his message.

Is it true that we are becoming mechanical in our preaching? Do we preach as a matter of course, or do we preach because we have been alone with the Lord and from Him received a message to our people? There is a world of difference between preaching a sermon and bringing a message from God to needy souls. A sermon may be both Biblical, logical and correct as to form, and yet it may lack the essential divine spark. I fear that much of our preaching is mechanical. It savours too much of the human element, and is practically void of spiritual power.

Is it true that we are falling for the temptation of becoming entertaining in our preaching? Our age is "fun-crazy" and "thrill crazy". Should we give our audiences "fun" and "a thrill" from the pulpit? We can well appreciate the fact that that which can entertain gets a hearing. The preacher that can create a thrill is sought and praised. But can we who are the ambassadors of Christ stoop to that level? Will not the very fact that our message is couched in humor, take the edge off from our message? Do we believe that Christ, the apostles, Paul and others couched their messages in humor? The sermon on the Day of Pentecost was not entertaining; it was preached in dead earnestness in the power of the Holy Spirit. Every preacher we meet in God's book brings his message with a trembling heart and in a serious manner. Let us not stoop to the level of making our preaching popular instead of popular.

Is it true that our messagees have a very thin gospel? Does our preaching of the law bring conviction? Do we go far enough in our preaching of the law? Do we preach the law in a way which sends our people to Sinai with the hope of obtaining salvation there, or do they become so spiritually bankrupt through our preaching that they are forced to look away from the law and their own efforts in order to be saved?

Does our preaching bring release to troubled consciences? Does our preaching tend to set sinners free, through the preaching of a free gospel? Do Christians thrive and grow under the preaching we give them, or do they become dry, despondent, bound and weak? Are we giving our people the gospel?

When Paul, that master preacher, wrote to the Church at Corinth, he says: "and I, brethren, when I come unto you, come not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified." 1 Cor. 2: 1-2.

Missionary Hans Borreson so often repeated: "Warm hearts — warm hearts."

What we need today in the ranks of our preachers is broken hearts. Hearts that are constantly being broken by the Spirit of God and bathed and healed by the precious blood of Jesus Christ.

God give us trembling hearts, and overflowing hearts.

Faith and Fellowship.

We call our brother's burden light because we have never tried it.

The abuse of alcohol commences with its use.



## The Bethany Sunset Home

Bawlf, Alberta.  
January 16, 1946.

Rev. A. M. Vinge:

Dear Editor, and our many kind Freinds of the Bethany Home:

This comes rather late, but nevertheless I wish you all a Blessed New Year and a sincere thanks to each and everyone who so generously have supported the work for the Aged.

We received many Gifts and blessings during the past Year, and especially during Christmas. I wish you could all have seen the Joy and happiness among the old People Christmas Eve, when all the gifts were distributed. And also later when the Choir from our Lutheran Church paid us a visit and rendered many nice Christmas Songs.

A Sincere Thanks and God's Blessing be your reward.

Sincerely yours in the service of the Aged.  
Sister Marie Weiks.

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## Gifts in Cash

ARMENA ALBERTA. — Scandia Ladies Aid, Rev. R. Olson Pastor, \$15.00; also from L.D.R.'s \$10.00.

BAWLIF, ALTA. — In memory of Andreas Negaard from Hans Nelson \$1.00, and Sister Marie Weiks \$1.00. In memory of Albert Olesberg, Moorhead, Minn., from Sister Marie Weiks \$2.00, and Mr. and Mrs. O. E. Olesberg \$5.00. Mrs. Bergit Johnson \$4.00; Mrs. Thora Kjenner \$3.00. In memory of N. C. Nelson from Mr. and Mrs. A. Mosand \$2.00, Mr. and Mrs. K. O. Eggen \$2.00, and Mr. and Mrs. A. F. Nelson \$2.00.

BUCHANAN, SASK. — Mr. and Mrs. M. I. Berg, \$10.00 and \$20.00 to Build Fund.

BRODERICK, SASK. — Sask. River Ladies Aid \$10.00.

BUFFALO LAKE, ALTA. — Nordens Ladies Aid \$25.00.

BROMHEAD, SASK. — Lydia Ladies Aid \$5.00.

BAGLEY, SASK. — Mr. and Mrs. E. L. Pearson in memory of Ole Aasen \$1.00.

CHELAND SASK. — Cheland Ladies Aid \$5.00.

CONGRESS, SASK. — St. Lukes Ladies Aid in memory of Mrs. I. Bakkestad \$3.00.

CAMROSE, ALTA. — Luth. Ladies Aid Rev. A. M. Vinge Pastor, \$10.00.

CALGARY, ALTA. — Mrs. Mathilda Kirkwold (Building Fund) \$50.00.

CHAUVIN, ALTA. — In memory of Kling Djuff from Annie and Andres Aalsborg, Mrs. K. Djuff, and Nels and Alvin, and Mrs. Olafson \$10.00.

DORENLEE, ALTA. — Mr. and Mrs. J. E. Borseth and Mrs. Selma Alackson in memory of A. Negaard \$2.00.

DONALDA, ALTA. — Donalds Luth. Ladies Aid Rev. E. B. Haave \$5.00.

EDMONTON, ALTA. — Central Luth. Sunday School Rev. M. S. Johnson Pastor (Furnishing Fund) \$4.71.

ENCHANT, ALTA. — Ebbestad Ladies Aid in memory of Mrs. Albert Hanson (Building Fund) \$10.00. Mrs. C. M. Howg in loving memory of her son who died in action \$5.00. Ebbestad Ladies Aid (Birthday Fund) \$11.45.

GLENSIDE, SASK. — Green Valley Ladies Aid. Rev. A. K. Haugen Pastor, \$5.00 and \$25.00 to (Bldg. Fund).

FAIRY GLEN, SASK. — Mrs. Orval in memory of Mrs. S. Durell \$2.00.

HENDON, SASK. — Scandia Ladies Aid. Rev. J. B. Haave. (Building Fund) \$20.00.

HANLEY, SASK. — Mr. and Mrs. M. Orsen (Building Fund) \$3.00; Hanley Ladies Aid, Rev. Lars Knudson (Building Fund) \$3.00.

HINCH CLIFFE, SASK. — North Prairie Ladies Aid, Rev. A. Tviet, Pastor, (Bldg. Fund) \$50.00.

HOLDEN, ALTA. — Mr. and Mrs. Hans Huseby in memory of Mr. I. Lillo Ryley \$1.00.

HAGEN, SASK. — Mr. Ed. Mickelson and Family (Bldg. Fund for Home in Saskatoon) \$10.00, and \$20.00 from M. and Mrs. Hagen and Family. In memory of Mr. A. Stalwick.

IRMA, ALTA. — Sharon Sunday School and Bible Class. Rev. Saugen Pastor. (For Furnishing Fund) \$20.00, and \$18.00 from Sharon Ladies Aid.

KINGMAN, ALTA. — Mr. and Mrs. H. Boness, in memory of Albert Bruce. Mr. and Mrs. Ole Olson and Clarence in memory of Mrs. B. Laural \$1.00.

MORRIN, ALTA. — Bethany Ladies Aid, Rev. E. B. Haave, Pastor, \$5.00.

NEW NORWAY, ALTA. — Lutheran Ladies Aid, Rev. E. B. Haave, Pastor \$5.00.

OHATON, ALTA. — Mr. Alfred Olson in memory of Albert Bruce \$1.00, and \$2.00 from Henry Hanson.

ROSE VALLEY, SASK. — Rev. and Mrs. J. B. Haave in memory of A. Paulson \$2.00, and \$1.00 from Mr. and Mrs. A. Skogstad. Rose Valley Ladies Aid. Rev. J. B. Haave, Pastor (Bldg. Fund) \$10.00. Zion Ladies Aid to Bldg. Fund \$25.00.

SOUTHEY, SASK. — Lunnor Ladies Aid. Rev. Langley, Pastor (Bldg. Fund) \$20.00.

SCOUT LAKE, SASK. — Grand Valley Ladies Aid. Rev. N. Steiestol Pastor. \$10.

TOFIELD, ALTA. — Bardo Ladies Aid. Rev. G. J. Ostrem, Pastor \$5.00, and \$5.00 from Amisk Creek Ladies Aid.

TORQUAY, SASK. — Trinity Ladies Aid \$25.00; Salem Ladies Aid \$10.00.

VIKING, ALTA. — Golden Valley Ladies Aid, Rev. Saugen, Pastor, \$10.00.

VALHALLA CENTER, ALTA. — Immanuel Ladies Aid, Rev. A. Strand, Pastor \$10.00.

VICEROY, SASK. — St. Olaf's Ladies Aid \$10.00.

WINNIPEG, MAN. — Winnipeg L.D.R.'s, Rev. Bergsagel (Building Fund) \$21, and from Mrs. Rice \$10.00.

WELDON, SASK. — Norw. Luth. Ladies Aid in memory of Rev. J. Tandberg \$50.00, and \$50.00 from Norw. Luth. Congregation (for Building Fund).

YOUNG, SASK. — In memory of Mrs. Elias Steen from: Bethel Ladies Aid \$5.00, Mr. and Mrs. T. Toner \$2.00, Mr. and Mrs. H. Lindroth \$2.00, Mr. and Mrs. H. Hemingson \$1.00, Mr. and Mrs. G. Gormo and Mr. and B. Gormo \$2.00.

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## Gifts in Natura.

ARCHERVILLE, SASK. — Lutheran Ladies Aid. 11 individual parcels, 2 large pkgs. of Ryola.

BAWLIF, ALTA. — Mrs. Louise Bergquist, 1 box of Apples. Bawlf Mission Aid, Rev. A. K. Odland, Pastor, individual parcels for all the old folks, and members of the Staff. Mrs. Bergit Johnson from the Home. three Dollars worth of Christmas Treats. Hans Nelson, Fruit cakes. Mr. and Mrs. A. Mosand, 15 doz. Eggs, and a large amount of hardanger lefse. Mr. and Mrs. Ole Loken 10 doz. Eggs. Mr. and Mrs. N. L. Kvitem 1 box of Apples. Mr. and Mrs. Albert Peterson three dozen Oranges. Rogness Bros. 1 box of Apples. Mrs. Lena Erickson, 1 bag of Tangerines, 3 doz. oranges and several lbs. of Grapes. Mrs. G. Olson several lbs. of Cheese. Mr. and Mrs. Luth. Olson, 4 doz. Oranges. Mr. and Mrs. Albert Gunderson, 15 doz. Eggs. Mr. and Mrs. K. O. Eggen, 10 Bricks of Ice cream. Mr. and Mrs. Carl Leiren, 1 box of Apples. Mr. and Mrs. T. E. Anderson, 1 gallon of Canned Fruit, 1 doz. cans of Sardines. Mrs. Helene Scheidegger, 1 gallon jar of salted Herring. Mr. and Mrs. A. Lyness. Co-op. 4 lbs of Coffee. Bawlf Hardware Co., one large sized Turkey.

BIRCH HILLS, SASK. — Birch Hills L.D.R., Rev. J. B. Stolee, Pastor, 4 woven Rugs.

BUCHANAN, SASK. — Mrs. N. Hamland two Chickens.

ENCHANT, ALTA. — Zion Ladies Aid, 1 woollen Quilt. Ottosen Family, one lb. mixed Candy, one lb. salted Peanuts, several lbs. of Raisins several lbs. Butter, one Fruit, 2 Chickens.

ECKVILLE, ALTA. — Mr. and Mrs. Martin Stenvik, one Turkey, and one Goose.

EDMONTON, ALTA. — Central Luth. Ladies Aid. Rev. M. S. Johnson. Individual parcels for all the Old Folks.

GOULDTOWN, SASK. — Highland Lutheran Ladies Aid. Rev. M. B. Odland, Pastor. 2 pairs of Pillow Cases, 3 Tea Towels, 2 Bath Towels, 1 pr. Woollen Mitt.

GRANUM, ALTA. — Granum Ladies Aid, one pr. of woollen Gloves, 2 face Towels, 2 pr. Men's Socks, and one Hankie. Mrs. E. Tollefson, 1 pr. Pillow Slips, Mrs. H. Nelson 1 Pillowslip, 1 wash Cloth, and 1 bath towel. Mrs. Julius B. Johnson, one Towel, and one Hankie. Mrs. P. K. Johnson, two pr. of Men's Socks, and one Hankie. Mrs. Anton Fjordbotten, 1 box of Stationery, one Hankie.

HAGEN, SASK. — Mr. and Mrs. W. Folstad, three pieces of Soap, 2 Ladies Hankies, 2 pr. of hose, 2 Men's Hankies, one pr. suspenders, one pr. of Garters, one Fascinator, 10 Christmas Cards.

HANLEY, SASK. — Lutheran Ladies Aid. Rev. Lars Knudson, Pastor. 11 ind.

Parcels, 1 box of Candy, 1 loaf of Fruit Cake.

IRMA, ALTA. — Mrs. H. Knutson, and Mrs. M. Reitan, 1 lb. Coffee, 2 pr. Hemstitched Pillow Cases, 2 second handed shirts.

KYLE, SASK. — Clear Water Luther Ladies Aid. 11 Towels, 1 pr. Flanellette Sheets, 5 prs. Pillow Cases, two lbs. Loaf Sugar, 1 sk. of woollen Yarn Valuation \$16.25.

LISIEUX, SASK. — Grand Valley Ladies Aid, Rev. Steierstol, Pastor. 2 pads of writing Paper, 4 doz. Envelopes, 1 box Stationery. 4 pieces Shaving Soap, 2 tubes Shaving Cream, 1 Dental Cream, 4 Men's Hankies, and 1 Ladies Hankie, 1 Bath Towel, 1 pr. woollen Mitts, 2 pr. Men's Socks, 2 Wash Cloths.

NAICAM, SASK. — Immanuel Ladies Aid, 1 pr. Pillow Cases, two pot holders, Two Tea Towels, one pr. Pillow Cases, one Tea towel, one piece toilet Soap, one face Towel, one Bath Towel, one Dresser Scarf, one wash Cloth, one piece Toilet Soap, 4 prs. Pillow Cases, 7 Tea Towels, 1 Bath Towel, one Wash Cloth. 6 pieces Toilet Soap.

NEW NORWAY, ALTA. — N. Stromberg and Family, 4 towels, and 1 pr. Pillow Slips.

PRINCE ALBERT SASK. — Prince Albert. L.D.R. Rev. J. T. Dale, Pastor. Individual parcels for all the Old Folks. 3 pieces of Toilet Soap, 2 Dresser Scarves, 3 Emb. Pillow Slips, 2 Bath Towels, 3 Face Towels.

PRINCE RUPERT, B.C. — Mr. and Mrs. Matt Norgaard. Smoked Black Cod.

PONOKA, ALTA. — Asker Ladies Aid. Individual Gifts for all the Old Folks.

RATNER, SASK. — Beaver Creek Ladies Aid. Rev. J. S. Stolee, Pastor. 7 pieces of Toilet Soap, 2 lbs Coffee, 2 lbs. Dates, 1 lb. Raisins, 1 lb. Tea, ½ lb. Cheese, 1 pr. Men's Hose, 2 Dish Towels, 2 pr. Ladies

hose, 1 Ball Woollen Yarn, 1 Spool of Thread, 1 apron, 1 small Rug, 1 Woollen Union suit, 1 Tea Cloth, 4 serviettes, 4 pr. Pillow Cases, 2 Face Towels, 8 Tea Towels, 1 Darning Bag, Second handed Clothing, 2 Lady's nightgowns, 1 Pyjama Jacket, one woollen Blanket, one Shirt, one Bath Robe, one pr. Overshoes, and two Table Cloths.

SOUTHEY, SASK. — Mr. and Mrs. J. Rostad. 2 Christmas Parcels.

TOFIELD, ALTA. — Bardo Ladies Aid. Rev. G. J. Ostrem. 5 piece Vanity Set. 4 Tea Towels. One Bath Towel. 2 yds Toweling, one face cloth. One pr. Sheets, two prs. Pillow cases, two prs. Bed room slippers, 3 lbs. Coffee. 12 lbs Cheese, 1 gal. Corn, 2 qts Honey, 2 qts green Beans, 1 box Oxydol. 1 bar P & G Soap.

VANCOUVER, B.C. — Mrs. Ruth Kallevig, 8 ind. Parcels.

VICEROY, SASK. — St. Olafs Ladies Aid. 3 cans Tomato Juice, 4 cans Peas and Carrots, 1 can Salmon, 1 can Canned Fruit, 1 lb. Cheese, 1 can Tom. Soup, 1 lb. Fruit, 2 boxes Rice Crispies, 2 boxes Rykrisp. 7 dz. Cookies.

WHEAT CENTRE, ALTA. — Mrs. Rena. Ottosen. 5 lbs Butter.

WETASKIWIN, ALTA. — Bethel Ladies Aid. Ind. Parcels for all the Old Folks.

WATROUS, SASK. — Watrous Ladies Aid. Ind. Parcels for all the Old Folks.

WINNIPEG, MAN. — Booth Fisheries. Two Hundred lbs. of Lutefisk.

## Alcohol-Caused Tragedies

By James Thomas, D.D., Board Street Methodist Church, Columbus, Ohio.

The early years of my life spent in saloon-ridden mining camps of the Upper Peninsula of Michigan have left antagonisms to beverage alcohol that come not from theory or hearsay, but from experiences, the scars of which can never be removed.

My brother Jack and I broke our mother's heart and sent her to her grave before her time, because of worry for her children who were caught in the tentacles of the saloon octopus. While under the influence of liquor, Jack lost a leg in an underground wreck of an electric motor vehicle which it was his job to drive. Later he was murdered in a saloon brawl. A few days before her baby was born, a sister of mine was kicked over the stairs by her drunken husband. The effects of that fall lasted through the years. As a young lad I came near death when attacked by a drunken stepfather who sought to kill me with an axe. No one with such memories, having come to his senses, could be anything but a fanatic in his antagonism to that which made such memories possible.

Nor are the memories only those that deal with what beverage alcohol did to me and my family. I have seen husbands and fathers come into the saloon with pay checks, and not leave until the month's pay had been spent over the bar, with nothing left to meet the family bills at the store and butcher shop. Their families could go unfed, underclothed, and poorly housed but they had to have their liquor. This condition still exists for multiplied thousands in our land today.

Question: (a) Were not the apostles too hasty in choosing Matthias? (b) Would they have chosen him had they waited until after Pentecost? (c) Was not Paul God's choice?

Answer: (a) There is nothing to indicate that they were. Jesus told them to "tarry" in Jerusalem until they were "clothed with power from on high" before they testified of the things they had seen (Luke 24: 48-49). They justifiably desired their ranks full for that great event.

(b) The inference in that, with the enlightenment of the Holy Spirit, they would have known better. That is certainly too much to assume. The Holy Spirit was operative in them as believers, and Peter makes mention of the Holy Spirit speaking "before by the mouth of David" (Acts 1: 16).

(c) Yes, Paul was God's choice, not necessarily for the twelfth apostle, but for the thirteenth, so to speak, as Barnabas was the fourteenth (Acts 14:4, 14). Or even more correctly, Barnabas the thirteenth and Paul the fourteenth (Acts 13: 2,7). There were many years between the choosing of Matthias and the calling of Paul. And Barnabas served the church long before Paul's conversion.

The fact that Matthias is not again mentioned doesn't mean a thing. Most of the apostles are not again mentioned.

Question: Should one engage in argument with anyone on fundamental matters of faith?

Answer: "Be ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." 1 Pet. 3:15. Personally, we believe that few, if any, are won for Christ by "argument." "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:5-6; Jas. 3:17.) If we get the better of the unbeliever in an argument, he may be "convinced against his will" and walk away silenced but not convicted. On the other hand, if we ourselves are beaten in argument we may become contentious and angry. (James 1: 19-20). Your best defense of "fundamental matters of faith" is found in the Scriptures. Point definitely to what "is written," and take your stand on that, and let that end the "argument" on your part. Remember the Bible does not need our defense; we need the Bible to defend us.

Bible Banner.

## TRUTH

Was Pilate jesting when he said,

"What is truth?"

When right before him

Stood The Truth.

Down through the ages  
Countless other Pilates too  
Have so't the answer,  
And at times the have caught a vision  
Of the Truth —  
Then passed it by.

Today again  
We have on every side  
The time-old quest,  
And in our very midst  
Still stands The Truth,  
Trying to break the barriers  
Of unbelief.

Do we allow Him?  
Or do we  
In our eager quest for truth  
Pass by The Truth.

—R. B.



Jeg er den gode Hyrde.

Joh. 10:11

# THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba., Første Nr. i Februar, 1946

## DE BETRODDE TALENTER OG VAAR TROSKAP

Søndag Septuagesima — Matt. 25:14-30.

I lignelsen om talentene viser Jesus oss hvordan vi skal bruke disse mens han er borte, d.v.s. i tiden før hans gjenkomst. Der er bare to maater aa behandle betrodde midler paa: enten med troskap eller med utroskap. Vi er hans tjenere, kalt ved evangeliet, frigjort ved hans blod. Oss kaller han sammen i sin kirke paa jord, til oss overgir han sin eiendom, ikke til fremmede. Og fra sine egne tjenere har Jesus grunn til aa vente slik troskap at vi ikke bruker hans eiendom bare til egen vinst, men til hans ære.

“Eiendommen”, Jesus taler om her, kan ikke være naademidlene, ordet og sakramente, for de maales ikke ut med forskjellig maal. Enhver av oss har full og fri adgang til dem. Gud gi mange flere maatte gjøre mere rikelig bruk av og velsignes av dem. Jesus har i tanke vaare forskjellige naadegaver, personlige begavelser, saa vel som vaare pengemidler. Vi er betrodde visse gaver, noen flere, andre færre. Men her kommer vaar menneskelige svakhet fram i behandlingen av dem.

Husherren, Jesus selv er “bortreist” en lang tid. D.v.s. Han er ikke her iblant oss som en revisor som gaar rundt og snuser i vaare regnskaper. Han gir oss full frihet til aa kjøpslaa med vaare betrodde eiendele som vi synes. Men, sier Jesus; der er flere om svikter her. De elsker ikke Gud, de frykter ham nok; heller ikke elsker de sine medmennesker. De begraver sine betrodde talenter som de ved flid skulle forøke, eller de sløser dem bort.

I det daglige meneskeliiv er det vist de som har faatt mest som undlater aa bruke det til velsignelse. Guds rikets arbeid paa jord opholdes av den jevne mann og kvinne, med de smaa og middelstore inntekter, ikke av de rike som regel.

Den daarlige og late tjener missslyktes i aa betale tilbake med renter de betrodde midler men returnerte ihvertfall ikke mindre enn det som var overgitt ham. Hvor mange ruinerer ikke med vellberaadd hu de gaver som Gud i sin kjærlighet har betrodde dem, ikke bare penger, men ogsaa evner og begavelse. Jesu ord er paa samme tid en formaning til selvprøvelse: Hvordan bruker Vi de Oss betrodde midler?

Eventuelt kommer Herren tilbake. Alle hans tjenere maa da avlegge regnskap. Og det er tjenerens troskap som først fanger hans opmerksomhet, ikke deres dyktighet og smarhet. Han roser det gode hjertes innstilling, og lydigheiten i tro mot hans ord. Det satte ikke det betrodde gods over de evige verdier.

Men saa kommer den daarlige og late tjener fram med sitt. Ordene som faller fra hans egne lepper dømmer ham. Han var ikke bare overgitt til latskap, men hadde samtidig et ondt og vrangvillig sinnelag overfor sin herre. “Se, her har du ditt.” Gud maa bære skylden for hans vanartighet, for Gud stille jo saa mange og store krav at han umulig kunne imøtekomme dem.

Mannen har mange aandelige skyldfolk ogsaa idag. De vil ingenting gjøre, hvis de ikke kan høste utbytte og ære av det. Og de fortrøster seg til at de har da ikke forødt, misbrukt eller ruinert Guds betrodde midler. Og en gave til presten har de da ogsaa gitt ved sine barns daap og konfirmasjon. Men aa sette noe inn i Guds bank, d.v.s. aa være med aa fremme Guds rikssak paa jord, nei, det er for stort et krav. Men her leser de op sin egen dom. Herren forlangte av den daarlige tjener at naar han ikke ville foreta seg noe paa egen haand, burde han ha overgitt styret av sine midler til andre som hadde bedre vett, slik at Herren hadde faatt sitt igjen med renter. For oss betyr det at vaare betrodde midler skal være produktiv og bære frukt for Gud i hans tjeneste. Død kapital vitner om aandelig død.

Her gjelder det for oss at vi som er betrodde Ordet fra Gud tar vare paa det Og hvis vi ikke øker Guds ords rikdom i vaart hjerteliv, saa blir vi fattigere og dets skatt blir tilslutt fratatt oss. Vi er kalt til aa

## SJELESØRGER- OPLEVELSER.

PROST K. I. NORDLUND forteller:

Mens jeg var ung prest, bodde i mitt prestegjeld en kvinne som var opfostret i et hjem hvor en streng lovisk retning hadde radet. Ikke at hennes meget aktverdige foreldre fornketet lutherdommens grunnartikler om synderens rettferdiggjørelse alene ved troen paa Kristus, men de misforstod den paa flere vis og sammenblandet den med helliggjørelsen, som de vel ikke gjorde til en fortjenende årsak, men dog til en forutsetning for rettferdiggjørelsen. Praktisk talt all vekt blev lagt paa syndserkjennelse, bot og verdens-forsakelse; forholdsvis lite blev sagt om naaden i Kristus.

Jeg skal villig innrømme at i det hjemmet førtes et tuktig levnet; men evangelisk frihet kjente de ikke. Frelsens virkelighet vaaget de sig ikke aa tro paa, unntagen naar de i sitt følelsesliv leilighetsvis kjente sig salig, eller — som de selv uttrykte det — naar Gud gav dem et naadeblikk. At saadanne tider blev sjeldne, sier sig selv, jo ærligere de var innstillet og kjente sig under lovens pisk.

Slik var det med denne kvinnen. Hele sitt liv hadde hun søkt Gud og lengtet efter visshet om naade og forlatelse. Alltid hadde hun tatt det nøie med sitt liv, da hun gjerne vilde berede sig for mottagelsen av Guds naade. Men i samme grad som hun langt fra var hellig, slik som loven fordret, kjente hun sitt hjerte fylt av angst og beven. “Min synd, min synd!” var hennes stadige rop, men ingen utvei fra sin nød kunde hun opdagde. Flittig leste hun i Bibelen, og trofast søkte hun Guds hus. Men hun syntes stadig at intet av det hun hørte og leste av evangelium, kunde anvendes paa sig. Og hun var lenge for tilbakeholdende til aa søke direkte ledelse fra en menighetens prester.

En søndag — det var den tredje efter Trefoldighetsfest — hadde hun, som saa ofte før, hørt budskapet om det tapte faaret, den tapte penning og den gode hyrden som i kjærlighet søker og tar imot den største synder. Kort efter gudstjenesten kom hun til mitt hjem, styrtet inn til mig og ropte: “Kjære pastor, hjelp mig aa tro Kristus! Jeg vil ikke gaa fortapt!”

Saa fortalte hun mig det som jeg ovenfor har be rett. Jeg søkte aa fremholde for henne at vi syndige mennesker eier hverken evne eler kraft til aa gjøre noe som kan sette oss i stand til aa ta imot Guds naade, men at vi blir frelst uforskyldt av Ham som rettferdiggjør den ugudelige. Under samtalen syntes ro aa falle over henne; hennes angst hadde svunnet da hun gikk.

Hun kom igjen, og jeg besøkte henne i hennes hjem. En stadig troens vekst i tillit til Herrens naadeløfter kunde merkes. Mange ganger holdt jeg senere oppbyggesler paa ukedager i hjemmet hennes. Aar for aar tiltok hennes erkjennelse av evangelium. Hun fikk hvile i forsikringen om at det er ingen fordømmelse for dem som er i Kristus Jesus. Et ord som ofte var paa hennes lepper, var: “Salig for intet, frelst av naade.”

Under den langvarige sydom som senere

bli lysets barn og som saadanne bruke mere klokskap og troskap enn verdens barn. Men hvor ofte finner vi ikke slurvete kristne i forretningsaffærer? Og den gjengse opfatning at en menighets anliggender kan styres av hvemsomhelst og likegyldig hvordan. Noen faa sjele møter op paa et aarsmøte. La dem stille med det. Hvis en forretningsmann ikke brukte mere kløkt og planmessig omtanke, ville han gaa fallitt paa tre maaneder. De kreves av husholdere at de finnes tro. Der er ingen plass i Guds husholdning for late og daarlige tjenere, enten de naa kaller seg prester eller menighetslemmer. Den som vet sin Herres vilje og ikke handler etter den, skal faa flere slag enn den som ikke viste og derfor ikke gjorde bedre. Bered deg, ogsaa ved troskap over dine midler, til aa møte din Gud.

H. Arnholt Strand.

angrep henne, ogsaa paa dødsleiet, ja helt til hun blev kalt herfra, var hun inderlig glad og full av lov for den frie naade. I en fast tro paa sin Frelser fikk hun avslutte sine dager da reisebudet kom.

\* \* \*

PROST A. SANDBACKA forteller:

Det var i 1912. Vi hadde nettop kommet til den bygd hvor jeg skulde tjene som kapellan. Vaare møbler var saa vidt paa plass, da en mann kom og bad mig følge med paa sognebud. Idet jeg steg op i stol-kjærren, blev jeg ikke lite forundret ved aa merke at kjørkaren var en siggøiner.

“Er det langt aa kjøre?” spurte jeg.

“Ja, det er langt — saa langt som veien gaar,” svarte mannen. “Og saa maa vi gaa til fots et stykke og, for aa naa fram til stuen vaar.”

Heldigvis var kjøreveien god, og hesten var raskere til bens enn en skulde tro ved aa se paa dens magerhet. Saa det gikk forholdsvis fort aa naa fram til stedet hvor veien sluttet. Men stien som vi da slo inn paa — ca. to kilometer i lengde — var mindre god. Lange strekninger laa stien paa stokker lagt over myrsumper med her og der bedre stykker gjennom skogholt. Jeg kjente mig trett da vi naadde fram til stuen.

Inne laa min kjørkars eldre bror, en mørk siggøiner, og kjempet en fortvilet kamp ikke bare med sykdom, men med dyp sjele-nød.

Han var en svarbygget, bredskuldret kar. Hans svarte haar hang nu i svett-vaate tasser nedover pannen. Og de mørke øinene brant med en sælsom ild. Alt vidnet om kjempens som ikke hadde vekt unna for noen. Han var den sterkeste av ætten. I ville slagsmaal der kniven blinket, hadde han vært den fremste.

Men nu laa han overvunnet — slaatt av Herren, baade legemlig og andelig. Han skulde dø nu, Svarte-Rudolf. Og han visste det. Han vilde bli frelst, bli salig; men noe stod i veien: hans synd. En synd laa især centertung paa hans samvittighet.

Over den sykes lepper kom saa bekjennelsen. De hadde elsket samme kvinne, han og den døde hvis blod ropte paa hevnen. — “Jeg hatet ham; han stod mig i veien; han eller ieg maatte dø.” — Og saa hadde avgjørelsen kommet paa en dansemoro.

“Ikke drepte jeg ham med egen haand. Men jeg drakk en kamerat full, og fikk ham til aa gjøre det for mig. Men jeg er klar over at jeg er den virkelige morder. — Pastor, finns det naade for mig? Min synd drar mig ned i fortapelsen.”

Alt bar vidne om at mannen virkelig angret og var i nød. Her gjaldt det derfor aa bringe en fortvilet synder evangeliets trøst.

Jeg forsøkte aa tale til ham om frelsen i Kristus. Men ordene syntes ikke aa naa fram. Det var som aa tale ut i luften. Siggøineren hadde en gang i tiden lest til konfirmasjon. Men som den forlorne sønnen hadde han sløset bort sitt gods i det fremmede land. Hans aandelige fatteevne var ikke stor. Jeg fikk det bestemte inntrykk at han ikke maktet aa følge med i det jeg sa.

I min angst ropte jeg til Gud. Og med ett blev det klart for mig at denne mannen maatte ledes ad enklere og rakere veier til Gud enn ved min utredning. Jeg fikk tro for aa gripe til absolusjonen.

“Gud er ikke lenger her paa jord slik at du kan se ham,” sa jeg; “han bor i himmelen. Men han sender sine sendebud til arme menesker. Jeg er Guds sendebud til dig. Naar jeg taler, er det Gud selv som taler; for jeg sier bare det som han har paalagt mig aa si. Og naar jeg forlater dine synder paa din bekjennelse, er det Gud selv som forlater dem. Dette gjør jeg paa Jesu egen befaling, i kraft av den ordets tjeneste han har gitt mig.”

Saa la jeg hendene paa hans hode, og i Jesu Kristi navn og for hans blods skyld forkynte jeg ham hans synders forlatelse. Han trodde som et lite barn, og begynte aa love Gud.

En aldeles sælsom forandring skjedde

## PRØVET OG ERFARET

En gammel enke satt i sin stue med en stor opslaatt bok foran sig. Det var en meget gammel bibel som hun der hadde, og som bar alle merker paa aa være blitt brukt. Den var ikke bare en kjær erindring efter hennes mor. I mange velsignede aar hadde hun selv hentet trøst og opmuntring fra denne boken. Saaledes var denne bibel blitt dyrebare for hjertet, og en skatt i huset. Hun var saa godt kjent med innholdet at hun med den største letthet fant de steder hun hadde bruk for. Næsten overalt hadde hun satt merker, og disse var for det meste en “p” eller en “e”.

Mens enken satt slik med Bibelen foran sig, blev hennes ensomhet avbrutt ved en gjest som besøkte henne. I samtalen løp fikk han laane Bibelen for aa søke efter noen skriftsteder. Selvfølgelig blev han snart opmerksom paa boksetavene “p” og “e”, og spurte hvad de skulde bety. Enkens svar var enfoldig og liketil: “Det betyr, prøvet og erfaret.” Dette korte svar fylte hun ut ved aa avlegge følgende vakre vidnesbyrd.

I mange aar har jeg søkt min trøst her, og jeg har aldri søkt forgjeves. Her lærte jeg ved den Hellige Aands naade at jeg er en arm og fortapt synderinne som ikke kan frelse mig selv, og her lærte jeg at Jesus er mektig til aa frelse. Jeg leste: “Kom til mig, alle I som strever og har tungt aa bære, og jeg vil gi eder hvile!” og jeg trodde at han virkelig mente det slik. I bønnene søkte jeg naade, og la alle mine sorger paa ham. Jeg fant salighet i omgangen med ham og i den hvile som han lovte mig. Jeg erfarte hans trofasthet, og ved denne forjettelsen skrev jeg saa mitt første “p” og “e”. Jesus har videre sagt: “Bed, saa skal eder gis!” Jeg har bedt ham om utallige velsignelser, og han har aldri latt mig be forgjeves.

Jeg blev enke, og mine barn maatte bli tatt til barnehjemmet. Mitt hjerte var fullt av sorg og kummer. Men jeg leste disse ord: “Faderløses far og enkers dommer er Gud i sin hellige bolig.” Og da jeg la mig selv og mine barn i Guds hender, fant jeg at han er trofast. Og som De ser her har jeg ved begge disse steder satt en “p” og en “e”.

Sorg og motgang av forskjellig slags har møtt mig. Dog har jeg i all denne nød aldri vært forlatt; har aldri vært uten trøst eller hjelp. Jeg har forsøkt aa vandre ydmykt efter hans befalinger, og har funnet at mine skritt er blitt viselig og sikkert ført gjennom livet. Jeg har satt mitt haap til Herren, og mine optegnede “p” og “e” vidner om min Guds trofasthet. Jeg har riktelig erfaret at forjettelsene som denne boken inneholder ikke er bare tomme løfter. Derfor skal ogsaa denne boken fremdeles være min sjels dyreste eie, og min trøst i liv og i død.

Taber du Vanen af at give, saa taber du Lykken i at leve.

En trofast Mand jaar megen Velsignelse; men den som haster efter at bli rig, han blir ikke ustraffet.

med den syke. Hans hele utseende blev forvandlet. Ro kom over det anstrengte ansiktet. Øinene lyste av glede. For frendens balsam strømmet inn i det sønderknupte hjertet. Med frimodighet sa han: “Nu tør jeg dø, for jeg har faatt forlatelse for min synd.”

Svarte-Rudolfs livssaga endte snart efter. Jeg tror for visst at han gik inn til livet toet i Lammets blod. Som en saadan er han en edelsten i Frelserens æreskrone.

Veien til siggøinerstuen hadde vært lang og trettom. Men jeg hadde faatt rik erstatning. Jeg var blitt rikere gjennom en oplevelse som har vært mig til stor hjelp i min gjerning: en oplevelse som har gjort virkelig for mig hvilken makt Gud har ned lagt i den direkte absolusjon.

—Lutheraneren.



## BOOK REVIEW

*The Spirit of Lent*, by Theodore Heimarck. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota.

Are you looking for good Lenten reading? Here is a book that, read prayerfully, will bring blessing to your soul. It is devotional and challenging.

You will enjoy the pungent language. There is an abundance of striking statements which are quotable as sentence sermons. Here is a sample for the chapter entitled: "The Song of Lent":

"Breathless, bewildered, and anxious men and women gladly throw down the symbol and reality of self-rule if they know where to surrender their crowns with safety and wisdom. Here before the throne of the author of life is the perfect answer."

Another sample:

"When Jesus looks into the eyes of eager people, no impossible anchors of the past can hold them fast."

Thus it the challenge of the Christ of Lent projected into every chapter in deft and forceful words. The chapter names, too, are interesting: "The Judgement in the Lord's Supper",—"Free, for What?", "The Tears of Lent",—"The Lenten Cross in Our Today".

The closing sentence forms a fitting climax to this unusual book:

"Come, let us join that band that speaks excitedly of the wonder of redeeming love and life in His Name."

Buy this book and read it. It will deepen your concept of the Spirit of Lent.

—V.

A man carrying a pitcher full of water on his head or his shoulder will have a firm grip of the vessel and will be walking carefully, so as not to stumble and thereby spill the water. The man who is going to be an influence for good in leading the people of God in the ways of the Lord, will be a man who holds high the Word of God and has a good grasp of the Scriptures of Truth. Moreover, he will be careful of his walk and will make straight paths for his feet. Of such an one the Lord can seafely say, "Follow him."

—E. B. S.

## 1946 W.M.F. Program Series

Below is given briefly the program topics for each month, also the W.M.F. departments to be considered each month of 1946. If your Ladies Aid will discuss briefly the work of each of these departments, you will soon become familiar with the purpose and aim of each of them, and so become more interested in the work of the W.M.F. as a whole. "Let the Word of God dwell in you richly." Clip this calendar and keep it for handy reference.

**January**—Topic: A Right Spirit. History Department.

**February**—Topic: Christian Leadership in Public Life. Charities: Self-Denial.

**March**—Topic: A Contrite Heart. Higher Education, Deaconess.

**April**—Topic: Easter Daylight Faith. Home Missions.

**May**—Topic: Christian Motherhood. Life Membership and In Memoriam.

**June**—Topic: Religion in the Home. Cradle Roll.

**July**—Topic: The Christian as Missionary. Radio.

**August**—Topic: My Church Speaks to Me. Christian Nurture.

**September**—Topic: "All Things Decently and in Good Order." Foreign Missions.

**October**—Topic: "Now Thank We All Our God." Thankoffering.

**November**—Topic: The Talent Which God Gave. Literature and Reading Project.

**December**—Topic: For Christmas. Box Work.

(Note: Since Canada celebrates Thanksgiving in October, it would be well to use the topic given for November at your October meeting. The proper change is noted above.) —Ed.

No leader can go forward any faster than the people will follow.

The dullest sky has always the sun behind it.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

*"Whosoever drinketh of the water that I shall give him shall never thirst."*

John 4:14.

Jesus knew the human heart. He saw its thirst. It is sin that has left this burning thirst. Sin has closed our hearts to God. And it is the resulting vacuum within our souls which is constantly crying out for something, knowing not for what it cries. It turns therefore first to one thing and then to another in the hope of quenching its thirst. Men begin with diversion, then turn to pleasure, then to amusements; many even resort to the muddied waters of vice — their souls are so thirsty!

But none of these things help; they afford only momentary relief. Like an anesthetic. But when one comes out of an anesthetic, one is as thirsty as ever, and nauseated besides. Thereupon many turn to other sources of relief. They throw themselves into their work. They become useful, even outstanding, prominent in their fields. And their souls feel relieved for a while. "This was something really worth living for," they say. Whereupon they proceed to fill their souls with love of honor, gain, or the desire for power.

But the more they drink, the more thirsty they become. And while men praise them for their abilities, in dire distress their tortured souls cry out for help. It is God for whom you are thirsting, my friend. You yourself have understood this. At least now and then. This has been the worst feature of it too, as far as you have been concerned. For you would not go to God. You knew that if you did go you would have to live a different life. As long as you insist upon drinking poison. Jesus cannot help you. But if you this day are willing, Jesus will quench your thirsting soul.

Hallesby.

## The Promotion Department

"And the gospel must first be published among all nations." Mark 13:10.

It is our sincere hope and prayer that whatever is done to promote and publicize the W.M.F. may be done remembering the command of Christ, "And the gospel must first be published among all nations". Let us never lose sight of this goal no matter how we in various local groups carry on our program. Naturally we will be forced by circumstances to deviate in many ways from the plans prepared for us; however, if the gospel is put first in place and if we seek to glorify God, not ourselves, in our work, we are putting "first things first", and no matter how confused we may become at times over various departments, etc., we are laying the framework, and with the help of the Holy Spirit, and through study and prayer, God can work wonders through even the smallest and most insignificant Ladies Aid.

To most of us the promotion department and duties of the promotion secretaries are still rather vague. However this department is new and it will undoubtedly take some time before we can work as efficiently as we would like; but with God's help and with the co-operation of our women we hope to make our service effective in promoting the work of the W.M.F.

Let us look at the word PROMOTE. The dictionary gives us several simpler meanings, such as, "to encourage, forward, further, advance, aid, urge on." So many little things come to our minds that we as individuals could do to promote or further our own little Ladies Aid group at home, but perhaps in our far-away corners in the Canada District, it is difficult to get acquainted with the entire scope of the W.M.F. and you don't know just what these little things are that you could do. You should be greatly benefited by the promotion department and its work, as the aim of this department is to further the work of the W.M.F. by means of the press, and radio as well as to preserve records and histories.

To those of you who are historians, a copy of the history of every aid in our district should be placed in our Canada District files, as well as a copy of every chapter written in addition to that history,

whether it be compiled every year or periodically. This means that four copies of each local ladies aid history must be made: For the local aid, the Circuit historian, the District historian, and for the General historian.

Let us look at the specific aims in our local societies:

1. Publicity about the W.M.F., its personalities, and activities as a means of interesting our women in the work of the church.

a. Be alert in knowing who your W.M.F. officers are, Circuit, District, General.

b. When you elect your new officers, send in your triplicate cards so that information and literature which will be very helpful to your organization can be sent to you.

c. Watch your church papers for news about the coming and going of missionaries.

d. If your ladies aid has some special project that you think other organizations would be interested in too, tell us about it. We are all benefitted much by sharing of ideas with one another.

2. We can stimulate interest in:

a. Prayer fellowship hour (9 a.m. every day). At nine o'clock in the morning most of us are working about in our kitchens. Let us pause in our busy duties to join the thousands of other WMF women in giving thanks to God Almighty from whom all blessings flow. Pray for the work of the WMF and all organizations of the church. For some who may need a reminder of this prayer hour, it might help to tack a little notice some place in the room, perhaps above the sink or on the cupboard.

b. The Temperance cause. "And be not drunk with wine, wherein is excess; but be filled with the Spirit". If in your community there is opportunity as a ladies aid to assist in this cause, certainly it would be a method of promotion. Perhaps the schools would be a good place to begin work in this field.

c. Pensions. Stimulating interest in pensions is a worthwhile cause. Ask your pastor to explain the pension plan. You will find that not only your pastor, but the congregation itself will be benefitted by this pension plan. It is being accepted more and more and most congregations see the necessity of joining it.

3. Church Publications and W.M.F. Literature. We cannot emphasize enough the blessings and benefits reaped from reading our own church publications. Is the Lutheran Herald or the Lutheran finding its way to your door? Are you keeping informed about W.M.F. work through reading the News Bulletin, our official organ? And are you regularly reading our own Canadian church paper, The Shepherd? All of these publications cost so very little that many can and perhaps do have all of them. Let us make one of the first steps in our promotion department; a goal to see how many more homes we can reach through our church papers.

We have much WMF literature at our fingertips if we would write the WMF Office for it. The address is 425 South Fourth St., Minneapolis 15, Minn. If your organization wants to become better acquainted with the departments, a monthly calendar presenting the departments has been worked out in our WMF headquarters, and a pamphlet on the WMF department programs is available. One department could be studied at each of your ladies aid meetings.

Those of you were able to get the WMF broadcasts on your radios last summer, heard many fine papers written on the work of some of the departments. These radio broadcasts were a new venture and we pray that the Lord will open the way for further service through this channel.

Let us remember that there are many schemes of promotion, but the only one that is any good is the one that works for you in your particular organization, and that the ultimate goal that we must forever strive is to promote, not the WMF, but the gospel in the hearts of men.

Mrs. O. K. Storaasli,  
Dist. Promotion Sec.

They are never alone who have learned to commune with the Infinite.

## A Message from Prince Albert Circuit

"For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

This applies to all W.M.F. members, but at this particular time, the women of Prince Albert Circuit. Are we conscious of this great opportunity to work together with God, and are we worthy to be called "His husbandry", God's building? If we are but willing to obey God's voice we may freely answer 'yes'.

In Eccl. 9:10 we read "Whatsoever thy hand findeth to do, do it with thy might." We see that God expects us to do all that we do to the utmost, not sparing ourselves, but to be willing to perform our W.M.F. duties faithfully, and He Himself will give us courage wisdom and strength.

In the following chapter, 10:18, "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Here we see what happens to our W.M.F. if we become slothful or negligent. Then each and every one of us must perform our various duties faithfully, and press ever onward, seeking God's guidance in every thing we do, so that our W.M.F. may stand firm, and go ahead each year and never 'decay' nor 'drop through'.

This fall, Mrs. G. Hendrickson our District President, visited every parish in our Circuit. I am certain every woman who was fortunate enough to attend her meetings were instructed in just such problems that were perplexing. A hearty thank you, Mrs. Hendrickson, from the women of Prince Albert Circuit.

Our Circuit extends from Crooked River in the east to Prince Albert and Paddockwood in the north, and North Battleford and Robinhood in the west. It consists of seven parishes, thirty seven (37) congregations, twenty-three (23) Ladies Aids and seven (7) L.D.R's.

Will all the Ladies Aids who have Thank-offering and Mission Box money (1945) kindly report the amount to Mrs. T. K. Tomtene, Birch Hills (Circuit Secretary).

Have the Ladies Aid started the history of their Aids yet? Do try to make an effort and send to Mrs. T. Hegland, Branceth (Circuit Historian).

Will the Department Secretaries each buy a loose-leaf book in which to file all material pertaining to their departments. You may send your bills to Mrs. J. Precht, North Battleford (Circuit Treasurer) or wait and collect at Spring Convention.

Each Ladies Aid please try to send at least one delegate to next convention which will be held in connection with the regular Circuit Meeting some time next spring.

Until that time then may the Lord watch over us all.

Mrs. M. G. Silde,  
Circuit Pres.

## Best Publicity For Church At No Cost

Considerable sums are spent, especially by some congregations, to make the church known to the general public. Newspaper advertising is one popular way.

One splendid form of publicity for a congregation, however, is also the cheapest. It costs nothing. The treasurer never gets a bill for it. And that is a crowded church.

People learn to know and speak about a congregation which Sunday after Sunday is filled to the last seat. When, after the service is over, crowds stream out of every exit, somebody is bound to see that. It talks itself around and here or there somebody will be prompted to find out what the attraction is. That means that the Holy Spirit has a chance to work on that person through the Word which is preached. All church publicity has that one purpose: to attract people to the church and to give the Holy Spirit such an opportunity.

Regular church attendance works both ways: it works for the church and gives publicity to it and it works for the; individual and blesses him in many ways. — Selected.

—From American Lutheran.